

The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
Corner of Prince William and Church Streets,
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.
Address all Communications and Business
Letters to the Editor, Box 194, St. John, N. B.
The Christian Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

"Hold fast the form of sound words."—2d Timothy, i. 13.

SAINT JOHN, N. B., THURSDAY, JANUARY 11, 1866.

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THE CHRISTIAN VISITOR,
affords an excellent medium for advertising.

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LIFE ASSURANCE COMPANY OF GLASGOW.
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Accumulated Profits, £200,000
Annual Revenue, £100,000
Waiting Assurances, £700,000
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"The City of Glasgow Life Assurance Company" was established in 1858, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but likewise to the Company's extensive and influential connections and to the liberality of its dealings. The Profits are divided equally among the Policy-holders. The last declaration of Bonus was made 30th January, 1864, which is the close of the Company's financial year, when a Bonus was declared of one and a half per cent. on the sum assured was declared for the past year. In place of the surplus being annually divided, the profits will in future be accumulated, and allocated quarterly, so that the Policy-holders participate from the date of their issue, but the Bonus does not vest until they have been five years in existence. Rates of Assurance and all other information may be had on application to the Office, 101, Prince Street, Glasgow, N. B. W. F. BRANTON, Esq., Manager.

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CAPITAL, £25,000,000.
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Dec. 4.

Insurance against Accidents,
OF EVERY DESCRIPTION, IS MADE BY THE
TRAVELLERS' INSURANCE COMPANY,
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CAPITAL (paid up and securely invested), \$500,000.
THE full amount insured may be secured in case of Fatal Accident, or a weekly compensation for any accident resulting in disability, by payment of annual ordinary Premiums as follows:—
\$500 on Death, or \$3 00 per week, for \$3 00 per annum.
1,000 " " 6 00 " " 5 00 " "
1,500 " " 9 00 " " 7 50 " "
2,000 " " 12 00 " " 10 00 " "
2,500 " " 15 00 " " 12 50 " "
3,000 " " 18 00 " " 15 00 " "
4,000 " " 24 00 " " 20 00 " "
5,000 " " 30 00 " " 25 00 " "
Extra premium required for Special Risks.
Every person ought to be Insured!—None are free from liability to Accident!!
Over one hundred Claims for Compensation had been already paid by this Company to 1st April last, and over ten thousand Policies issued.
No Medical Examination required.
The best and most respectable references given. All classes of persons are insured on the same terms. Policies issued for any sum from \$500 to \$100,000, and Claims settled in New Brunswick currency, and every information afforded by
JAMES ROBERTSON,
General Agent,
102 Prince William Street,
St. John, Sept. 14th, 1865.—6m

THE ROYAL INSURANCE COMPANY, 92
Lombard-street, London, and Royal Insurance Building, Liverpool.
Chairman in London, Board—SAMUEL BAKER, Esq., Chairman in Liverpool—CHARLES TURNER, Esq.
The Royal Insurance Company is one of the largest Offices in the Kingdom.
At the Annual Meeting held in August 1865, the following highly satisfactory results were shown:—
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of some of the existing and many of the recently defunct fire insurance companies of this Kingdom.
The Premiums for the year 1865 being £130,000, while the Premiums received for the same period in 1864 were £100,000, showing an actual increase of £30,000, or upwards of 30 per cent. in three years.
The recent returns of duty made by Government for this year (1865) exceed those for the last three years, thus maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the amount of its advance.
LIFE DEPARTMENT.
The amount of new Life Premiums received this year is by far the largest received by any office in the Kingdom since the commencement of the business, and must far exceed the average amount received by the most successful offices in the Kingdom. The number of Policies issued during the year was 2,354, the sum assured £287,776 6s. 8d., and the premium £12,354 10s. 6d. These figures show a very rapid extension of business during the last ten years. Thus:—
1854 .. 98 .. 448,784 17 0 .. £1,480 9 1
1855 .. 120 .. 565,450 9 11 .. 5,827 4 7
1856 .. 150 .. 712,204 10 6 .. 6,528 5 0
1857 .. 180 .. 870,000 4 0 1/2 .. 7,400 16 0
1858 .. 208 .. 1,070,000 6 8 .. 8,530 3 4
1859 .. 238 .. 1,377,752 6 8 .. 12,524 3 11
The remarkable increase in the business of the last four years is the result of the most judicious management of the business, which has amounted to no less than £2 per cent. per annum on the sum assured, and averaged 50 per cent. upon the premium.
BENJ. M. DOVE, Manager and Actuary.
JOHN M. JOHNSON, Secretary to the London Board.
All descriptions of property taken at fair rates, and Fire Policies issued on the most liberal terms, and without exorbitant charges to the insured.
JAMES J. KAY, Agent for New Brunswick
Prince Street,
St. John, N. B., 12th Feb., 1865.—wv

CONTINENTAL FIRE INSURANCE COMPANY,
Capital \$500,000—all paid up and invested.
Surplus in hand, 1st July, 1865, £250,000.
New Brunswick Agents—7, Prince Street, opposite Commercial Bank, St. John.
POLICIES issued on the most liberal terms, payable in New Brunswick currency, with and without participation in profits.
The average dividends to Policy Holders entitled to Profits for the last three years, amount to 4 1/2 per cent. References of the first responsibility, and any other information given by
W. J. STARR,
Oct. 12, 1865.—w

COMMERCIAL SCHOOL,
Charlotte Street, a few doors South St. John Hotel
SAMUEL D. MILLER, Principal.
This Establishment has been removed to Charlotte Street, a few doors South of the St. John Hotel. The School is conducted on the plan of the Commercial Department, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial Education.
The students and Apprentices are all of the most improved modern style; the School Rooms and premises are in every respect to some in the City; the system is Catholic and Exploratory. Call and see. Aug. 4.

BAPTIST SEMINARY, FREDERICTON,
4th Term in 1865, commences 10th Oct.
Rev. C. SCREAGER, D. D., Principal.
Rev. A. H. CLARKE, Classical and Mathematical Tutor; J. JONES, English Master.
The course of study embraces the usual branches of a Classical, Mathematical and Commercial Education. There is a separate course of study in the Department of the French Language, and in the Department of the English Language. The Department is under the immediate supervision of the Principal.
Terms payable quarterly in advance, including tuition, board, and books, £10 per year, and £2 per term, except French—Under 10 years of age, £8 a year. Between 10 and 14, £12 a year. Above 14 years of age, £14 " "
Young Ladies are instructed in the Principal's department. Tuition fee, 9s a term. Fuel 50 cents a term for board and French extra. Further particulars furnished on application.
Fredericton, Oct. 17th, 1865. C. SCREAGER, Principal.

MRS. HUNTS
School for Young Ladies.
The course of Education in this Seminary comprises all the branches necessary for a thorough and accomplished Young Lady. In the several departments the most improved modern style is employed.
Board and instruction in English and French, \$200 per annum.
over ten years, 25 per cent.
Terms:—Drawing, Painting, and Music, usual.

BESIDE THE RIVER.
We stood beside the river,
Whence all our souls must go,
Bearing a loved one in our arms,
Our hearts repeating the alarms,
That came across the river;
And saw the sun decline in mist,
That rose until her brow it kissed,
And left it cold as snow.
Watching beside the river,
With every ebb and flow,
Fond hopes within our hearts would spring,
Until another warning ring
Came o'er the fearful river;
We saw the flush, the brightness fade,
The loving lips cold gripped and sad,
The white hands whiter grow.

Watching beside the river,
With anguish none can tell,
And trembling hands and heads, we strove
To save the darling of our love
From going down the river;
O powerless! but to weep and pray,
And grieve for one who far away
Had said his last farewell.

Weeping by the river,
There came a blessed time,
A solemn calm spread all around,
Making it seem like holy ground,
Beside the silent river.
The world receding from our sight,
Caught gleams of that dear land which lies
In Canaan's happy clime.

And there beside the river,
Came lessons strange and sweet,
The perfect work of patience done,
The warfare finished, victory won
With weak hands by the river;
The childlike fear, the clinging love,
The darkness brightened from above,
The peace at Jesus' feet.

Waiting by the river,
Through mingled night and day,
Sweet memories round our hearts we hung,
Of Jesus' love and heaven we sung,
To soothe her by the river;
And wept for one whose heart would break,
Be pitiful for Jesus' sake,
Father in heaven, we pray.

Standing by the river,
We closed the weary eyes—
In Jesus' arms we laid her down,
A lovely jewel for His crown,
Who bore her through the river,
And clothed her in a robe so white,
Too beautiful for mortal sight,
He took her to the skies.

LIGHT, NATURAL AND SPIRITUAL.
A SERMON DELIVERED BY REV. G. H. SPURGEON, ON
SUNDAY MORNING, NOV. 12, 1865.

"In the beginning, God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."—Gen. i. 1-5.

This, no doubt, a literal and accurate account of God's first day in the creation of the world, but the first creation is not the subject of this discourse; we would rather direct your minds to the second creation of God. Every man who is saved by grace is a new creation. The great work which Jesus Christ is accomplishing in the world, by the Holy Spirit through the Word, is—the making of all things new. We believe the old creation to have been typical of the new, and we shall so use it. May we all be taught of the Lord while so doing!

In considering the text, we shall notice first, THE DIVINE LIGHT. God said, Let there be light; and there was light. The Lord himself needeth no light to enable him to discern his creatures—"Darkness and light is this again. Great God, thy're both alive to thee."
He looked upon the darkness, and resolved that he would transform its shapeless chaos into a fair and lovely world. We shall observe that the work of grace by which light enters the soul, is a needful work. God's plans for the sustaining of vegetable and animal life, rendered light necessary. Light is essential to life. There are few operations which can be carried on in the world at all, without some degree of light, and certainly no heart can be saved without spiritual light. "It is light, my brethren, which first shows us our lost estate, for we know nothing of it naturally. We think that we are righteous, that all is well with our souls; but when the divine light comes in, we are fallen in Adam, and are terribly undone. Naturally, we think we are no worse than others; but if we have offended, our offences are very venial, and almost deserve to be pardoned; but when light enters, the exceeding sinfulness of sin is discovered. This causes pain and anguish of heart; but that pain and anguish are necessary, in order to bring us to lay hold on Jesus Christ, whom the light next displays to us. No man ever knows Christ till the light of God shines on the Cross. You may look at a picture of the bleeding Jesus, you may read the story of his wounds, but you have not seen Christ, so as to be saved by his death, unless the light of his Spirit has revealed him to you as the great substitute for sinners, the Surety of the new covenant, suffering in your room, and place, and stead. You know him not, unless the mysterious light has led you to read these words as your own: 'He loved me, and gave himself for me.' Neither our state, nor our sin, nor our Saviour, can see without light. Like the worship of God, but are not converted, are like the men of Athens, who worshipped an unknown God. You do not feel him to be a real existence; you do not come near to him, you have no true love to him; you cannot cry 'Abba, Father,' you are not made partakers of the divine nature, and you can never be brought nigh to God, unless heavenly light shall manifest God to you as your God, who in his eternal purpose chose you to be his, and by the gift of his dear Son has bought you to be his own for ever. The great truths of heaven, hell, and immortality, are not clearly perceived till the light shines on them. You receive them as a matter of settled doctrine, because you have been taught them from your youth up; but he who brings life and immortality to light is Jesus Christ, and without the light, life and immortality are mere names, and not real things to you. Beloved, if we could save men by the application of drops of water, or by giving them bread and wine to eat and drink; if we were so besotted as to believe that souls could be effected by spiritual substances, and that the hearts of men could be renewed by external observances, there would be no need of light; but ours is a religion which appeals to the understanding, which acts upon the will, which moves the heart, and leads little enough can be done with men

while they are in spiritual darkness. They must have light, or else they cannot see; and if they cannot see, they cannot receive; for looking to Jesus is the gospel mode of receiving. So, beloved, the making of light was absolutely necessary in the world, and the creation of God's light in the heart of man is a most necessary work. It is well for us to remember that light-giving is a divine work. God said, "Let there be light," and there was light. O beloved, how often have I said it, and there has been no light whatever! These eyes have often wept over brightened souls, but my glistening tears could not give them a ray of light. Have I not bowed my knee and prayed full many a time for the conversion of men, and though prayer has power, because it links man with God, yet in itself it has none, for our prayers for others can do nothing whatever for them, till Jehovah himself says, Let there be light. Dear hearer, the Lord must come into distinct and direct contact with your spirit, or else your darkness will become the outer darkness of eternal ruin. Speak of what your free will can do, of what your creature ability can do! Alas, these can do nothing whatever for you; they will only plunge you deeper and deeper into the blackness of darkness for ever; but into the light of God you never can come, and never will come, unless that eternal voice shall say, Let there be light. Let us always remember this in preaching the gospel, and never depend upon the man, or upon the word alone, but be this our prayer, "O God, do thou work, for thou alone canst do so effectually."

This divine work is wrought by the Word. God did not sit in solemn silence and create the light, but he spoke. He said, "Light be," and light was. So the way in which we receive light is by the Word of God. Christ himself is the essential Word, and the preaching of Christ Jesus is the operative Word. We receive Christ actually when God's power goes with God's Word—then have we light. Hence the necessity of continually preaching the Word of God. If I preach my own word, no light will go with it; but when it is God's Word, then I may expect that light will follow. O to preach Christ's cross! My brethren and sisters, choose no ministry but that which savors much of God's Word, and especially of the Word Christ Jesus. Better to preach one sermon full of Christ, than a thousand in which he shall be left out. "If, if I lifted up, will draw all men unto me." The great magnet and loadstone of gospel attraction is God himself; and if we leave him out, it is as though we should expect the world to receive light without the Almighty Word.

Before we leave this point, I must have you notice that this light came instantaneously. The Hebrew suggests this better far than our translation; it is sublimely brief: "Light be: light was." Here let us observe that the work of giving spiritual light is instantaneous. No matter through what process you may go, which you may conclude afterwards to have been preparatory to the light—and there is such a process—the Spirit of God brooded over the face of the waters before the light came, yet the absolute flash which brings salvation is instantaneous. A man is saved in a moment. From death to life is not the work of years; it is done at once. Saul of Tarsus rides to Damascus, foaming at the mouth with threatenings against God's saints. Jesus Christ appears to him, and Saul of Tarsus becomes Paul the humble follower of Jesus, in a moment; and all conversions, though they may seem to you gradual, must be like this, for Paul says, "To me first God showed forth all long-suffering, for a pattern to them that believe," as if Paul's salvation was the pattern upon which all others are cut. There must be a time in which you were dead, and then another instant in which you were alive. So with darkness; there must be a period in which you have no light, and another period in which you have some light, and that transition must be an instantaneous one. O that the Lord would work a great work this morning; it is in his power, if so he wills it, to turn every one of your hearts to himself. Let him but speak the word and say, "Light be," and no matter how dark the sinner's mind, if the divine fiat shall go forth, "Light be," that depraved, foolish, drunken sinner will in a moment feel his heart begin to melt.

As it is instantaneous, so it is irresistible. The darkness must give place when God speaks. Some ascribe omnipotence to the will of man, and lift man up to a sort of rivalry with God. Beloved, man has power to resist the ordinary motions of the Spirit; but when the Holy Ghost comes to effectual work, and puts forth his mighty power, who shall stay his hand, or say unto him, "What doest thou?" "I will have mercy upon whom I will have mercy, and I will have compassion on whom I will have compassion." It is the divine call of old, and it is true of our God to this day. O how glorious is God, when we think of him thus! I could not worship a little God, but when I think of my great God as looking down upon the blackness and darkness of human nature, and saying, "Let there be light," and light comes at once—then I magnify God for his grace, and bless his name.
(To be continued.)

MINISTERIAL GIFTS TO BE SOUGHT OUT AND ENCOURAGED.
ADDRESSED TO THE CHURCHES.

Permit us, dear brethren, to ask your attention to a subject, which yields not, in point of importance, to any other connected with your duties and your welfare.
We need say nothing concerning the rank which the Christian ministry occupies among the means by which the Saviour's Kingdom is to be spread through the earth. Nor need we inform you, that the number of faithful ministers is now inadequate to supply our churches at home, while there are many fields in our own land which are white unto the harvest, and heathen countries appeal to us, by their crimes and miseries, to send them the messengers of salvation.

It appears to us that this deficiency of ministers must be attributed to a neglect of duty on the part of the churches. We cannot suppose that God is inattentive to the wants of his church of the world, and purposely withholds a competent supply of ministers.
Wrong notions, it is believed, exist concerning the nature of a call to the ministry, and in regard to the duty of the churches to seek out and foster ministerial talent.
We firmly believe that no man ought to enter into the ministry, whom God has not called to the service. But the question is, how is the call of God to be ascertained? That a miraculous intimation of his will is to be expected, no rational man, at the present day, believes. This will must, then, be learned from the feelings which the Holy Spirit produces in the mind of the individual himself; from the gifts of heart and of intellect with which he is endowed; from the course of providence; and from other circumstances.

Two things are necessary to prove a call to the ministry to be from God. The first is, that the individual possess a sincere desire to be thus employed. He must feel a strong concern for the glory of God, and for the salvation of men. His heart must be moved with desires to proclaim the love of Christ to dying sinners, and to persuade them to be reconciled to God. He must feel such an impulse of soul toward this point—such a concentration of his thoughts and affections—that he cannot, with a quiet mind, engage in any other employment. He must be willing to part with prospects of emolument, and to forego all worldly advantages, for the sake of his Saviour and of his fellow men. These are some of the feelings which will occupy the heart of a man, whom God designs for the ministry. Of these feelings the individual himself is the only judge, because he alone can determine whether they are sincere, strong and permanent.

Another necessary thing, is that he possess suitable gifts. We mean not, that he must be qualified immediately to preach, because no man is qualified to preach with profit, until his mind has been furnished with adequate knowledge, and he has learned how to communicate that knowledge. By suitable gifts we mean a sound understanding, a capacity and a desire to learn, an aptitude to teach, a reasonable degree of ability to be useful to his fellow men as a minister, when his mind shall have been cultivated as much as circumstances may allow.

Of these points, the individual is not a competent judge. His brethren must judge for him. The church has thus a duty to perform. She ought to watch the character and conduct of her young men. An individual, whom God designs for the ministry, will usually show the bent of his disposition, by his zeal for the support of Sabbath schools, by his pertinent exhortations in the conference room, and by his prayers in social meetings. If the ministerial spirit exist within him, it will find occasion to display itself; and in most cases, a church is convinced of the call of a young man to the ministry as soon as he is himself, and sometimes sooner. In such cases as this, it is the duty of pastors, deacons, and other members of the church, to converse with such persons, to inquire concerning their feelings, and to give them all proper encouragement. If the individuals have themselves been thoughtful and anxious concerning their duty, such an affectionate and judicious conversation may remove their doubts, and confirm their decisions, by bringing in aid of their own convictions, the opinions of their brethren.

It is believed that a very different course is frequently pursued. Young men are left to struggle with their feelings without one word of advice or encouragement. The more modest they are, and therefore the more deserving of sympathy, the more reluctant they are to disclose their feelings, lest they should be attributed to pride and presumption. A sense of unfitness, the greatness of their work, doubts concerning duty, all through upon the mind, and often produce inconceivable distress, which one word of kind sympathy and advice from a pastor or Christian friend would remove. Many young men, it cannot be doubted, are overcome by these anxieties, doubts, and fears, and relinquish the thought of the ministry, who ought to preach the gospel. It is a mistake to suppose, that if it be a man's duty to preach, he will force his way through every obstacle. A man may neglect his duty to preach, as he may neglect any other duty; and he is the more liable to neglect this duty, because the conscientious mind will consider it as a far less sin to refuse to preach, though it be a duty, than to preach when it is not. If his doubts preponderate in the smallest degree, the mind of a conscientious man will be very liable to abandon the design; and thus the very best ministers may be lost to the church.

But if a young man surmounts his doubts and discouragements, and makes his case known to his brethren, he is sometimes treated with cold suspicion, and obstacles are thrown in his way on purpose to test the strength of his zeal. If, at last, by dint of perseverance, he forces the church to give him a license, so much time may have been wasted, that it is too late to enter upon the work with advantage.

There may be cases, too, in which a young man may not have thought of the ministry, who may nevertheless furnish evidence of piety, talents and zeal, which would make him useful as a minister. It is undoubtedly the duty of pastors and Christians to converse with such a person, in a judicious manner; to inquire respecting his feelings; to ask him if it is not his duty to preach the gospel; to urge him to reflect and pray on the subject; to invite him to speak and to pray in conference and prayer meetings, and thus give his mind a direction towards the object. No reason can be given, why it is not as much our duty to use the proper means in this case, as it is to persuade a sinner to be reconciled to God; and God may, in both cases, employ us as instruments to accomplish his will.

We think, brethren, that there has been, and still is, a failure in duty, on this subject, among our churches. We earnestly entreat you to think of these suggestions, and let your attention be more directed to the young men among you. Let not selfishness induce you to detain them from their duty. The cause of God needs ministers. Millions of our fellow men are dying every year, without any one to tell them of the love of Jesus. Let, then, every young man in our churches, inquire, with a prayerful heart, if it is not his duty to preach the gospel? Let every church be a faithful and affectionate nursing mother to the young servants of the Redeemer.

But, brethren, have we not neglected the yet more important duty, to pray for an increase of ministers. While we hold fast the belief, that God alone can call and qualify his true ministers, does not consistency, as well as piety, require us to offer continual and importunate prayer, that he will bestow on his churches the inestimable gift of faithful pastors and teachers, and commission a sufficient number of evangelists, who may preach the unsearchable riches of Christ in destitute places and in heathen countries? Our Saviour has said, with special emphasis, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." Let us henceforth pray more for this blessing, and for help to perform the duty which has been insisted on in this tract. Thus, may our efforts accompany our prayers, and God, even our own God, will bless us, and grant us the desire of our hearts.

HAVE FAITH, MOTHERS!
Mothers sometimes grow weary of prayer and effort, when their children seem indifferent to religious duty, or when they leave home for life's work without any evidence of Christian feeling or character. But many a hardened man has been won to repentance by the memory of a mother's prayers, and many have been kept from acts of sin by the thought of instructions received at the fireside. The following incident from the *Christian Intelligencer* should inspire all mothers to pray with an unwavering faith:—

A very gentlemanly-looking man addressed the meeting, representing himself to be a sailor, and just on the return from the hospitals in and around Washington. He said: "I had a praying mother in the days of my boyhood. When I went down the long wharf to go on board my first ship, my mother followed me; and as I was about to go up the side, that mother put her arms around my neck and said, with an almost broken heart, that I should never want a mother's prayers as long as she should live. That mother was a devoted Christian woman; but little at that time did I regard her pious prayers. I went to sea.

"I knocked around the world; and when I was wrecked and cast away, and death was staring me in the face, I often thought of my poor mother, and my heart would smite me for the disregard with which I had required her earnest prayers for me.
"At length the time came—God's own appointed time, when my mother's prayers were to be answered. I was awakened, convicted, and converted at sea. I came home, after an absence of twenty years, to tell my mother of the great change which had been wrought in me. I went to the old homestead, but I found no mother there. She lay in the churchyard. She was never to hear of my conversion. Her faithful and affectionate heart had done beating. Her arms would be around the neck of her once wayward boy no more. But while I had a mother, I had never lacked a mother's prayers.
"Ever since and now I endeavor to own and acknowledge my mother's God and Saviour. I know God answers prayer. I am saved in answer to the prayers of my poor mother. Little can you had she in her boyhood living. But she rejoices in him now. O, how often had she made me kneel by her side in prayer when I was a little child! And now, whenever I kneel down to pray alone, I never feel that I am alone. I feel as if my mother was kneeling beside me, and assisting me in my devotions. She is the same sweet, sweet mother still. O how I wanted to tell her that I have repented, and have found mercy, and that I have forgiven! I cannot tell her, but I doubt not she knows it all!

"Now I am trying to do all the good I can. I have been down among the hospitals. It has been my mission of mercy. I have directed many a poor anxious soldier to Jesus, and many have come to him. I have told them how I found him, and they have found him too. It was but the other day I was kneeling by a soldier who was an only son, and all his talk was about his mother, from whom he had not heard a word in nine long months. Since he had been in the hospital, he had longed after her greatly. She was a praying woman, and her soldier-boy had been confronted with death, and his hour had come. He had been converted since he left home. He bade me tell his mother how joyfully in Jesus he was dying, and while I was praying, he put his arms around my neck, and I heard a feeble voice whisper, 'God bless my dear mother!' When my short prayer was over, and I parted those clinging arms, I found that he was gone. His last prayer had been for his mother. O, I do believe God loves to hear a mother's prayers. The mother who prays, never prays in vain. Let all mothers take hold on God, and trust Him to answer prayer."

A STRONG TEMPERANCE APPEAL.
The new temperance organization in the United States has issued an appeal in reference to the use of alcoholic drinks, which is worthy of being widely circulated and deeply pondered. The following extract will show the general drift of this truth telling and soul-stirring document:—
"What now shall be done? We answer, Dry up the springs of this river of death. We are emphatically agreed in the conviction that alcoholic drinks, in all their protean forms, should be given up. This is an easy, inevitable, and universal safeguard. We believe this to be the only ground of personal safety. The stated use of alcoholic drinks, in health, stimulates the appetite, deteriorates the system, shortens life. All imbibers come from the ranks of the moderate drinker, and all the reclaimed must come to the ranks of the total abstainer.
"More than this, we are our brother's keeper. It is noble to suffer for him. We are to abstain, then, on the Bible ground that we are neither to offend the consciences of others, nor cause our brothers to stumble. These are our principles.
"In securing the end in view, we would, as skillful strategists, combine for use every legitimate and available force. As far as safety will allow, we would banish alcoholic stimulants from every sick-room.
"We would use, to the utmost, the stupendous power of union and organization. Every association must have a pecuniary basis. Like our enemies, we must have the steady and systematic contributions of each lover of the cause.
"We would diffuse the truth. We would at once establish a publication house. We would employ 'the most gifted intellects and the most eloquent pens.' We would scatter over the entire land a 'temperance literature, rich in research, copious in facts, and happy in illustration.'
"We would use the most urgent persuasions with the rum drinker, and with the dram-seller. Should these fail to reach the traffic, then we would enforce against it existing laws. We would also enlighten the public conscience in reference to the justice and necessity of a prohibitory law, from which we would by all means dissuade men. We would show the folly of licensing a deed, from which we would by all means dissuade men. We would ask the same protection for our households that we so wisely extended to our soldiers.
"Political Economists! will you help us to save the nation the labor that is lost and the taxes that are wrung from the people by the sale and use of intoxicating drinks? For the country is staggering under the annual loss of hundreds of millions of dollars.
"Physicians! your powers are transcendent. Will you not, as far as practicable, substitute other remedies for alcoholic stimulants? For we are constantly meeting with imbecilities, who attribute their dram-drinking to a taste that was formed in sickness.
"Patriots! will you not elect to office honest, sober, and capable men? For 'judgment is turned away backward, and truth is fallen in the street.'
"Women! your example is potent, your influence is inspiring, you can banish the destroyer from the social gathering. Will you encourage the virtuous, and raise up the fallen?
"We invoke the aid of the press, whose ten hundred times ten hundred engines are shaking the powers of earth to-day. We depend upon you to scatter to our remotest bounds the light of truth."

We entreat the prayers and pleadings of the pulpit. The dram-shop will attract men from the sanctuary. Soul and body will both be blighted. And no reform can be beautiful and abiding that is not founded upon the Gospel of the "Great Reformer." Will you not strive to save the people?
"Christian! temperance, more than any other vice, keeps men from Christ. To persuade others to abstain from religion, you must yourself be abstinent and religious. Here is an object worthy the self-denial and toil of every disciple.

For the Christian Visitor.
"GOD IS LOVE."
1 JOHN IV. 16.

Revelation alone affords us accurate ideas of God. Blot out the light of divine truth from the world, and Christianity would soon be swallowed up in the terrible superstitions and conceptions of Paganism. Although the oft-recurring wants of the body may be beautifully supplied, the fields continue without intermission to yield their various meats, and the very heavens drop fatness, yet, unattracted by divine revelation, man would fail to learn the beautiful language engraven thereon—"God is love." It cannot be denied that Nature's volume is replete with testimonials of a heavenly Father's love and kindness. The myriads of leaves upon the forest trees, the branches upon which they hang, the parent stock that gives them birth, and the huge trunk penetrating the very caverns of the earth, to give health and security to all, are deep rooted, high towering, and wide spread volumes, declaring "God is love." The ocean, in its mighty breathing, the lakes and rivers pouring incessantly their liquid treasures into the sea, without diminution; the little rills and rivulets, in their soft sweet gurglings amid mountain glades and flowery lawns; the warbling of numberless feathered songsters, of every hue and of every note; the early and the latter rain; the gently distilling dews, refreshing nature in its time of repose; the stormy winds fulfilling his will, unite in one harmonious song, "God is love." But why, I ask, is the eye so quick to observe other things of lesser glory, so blind to these testimonials of nature concerning the character of Jehovah? Why is the ear deaf to these harmonious anthems of praise? and why is the heart so completely enveloped in midnight darkness as not to discern the mighty truth, "God is love." I answer, because of the insufficiency of nature's light to penetrate the depths of moral gloom and ignorance into which man has fallen; and which becomes more dense as other than that revelation are made use of to dispel that darkness. Every form of religion but that which the Bible presents, has required of its votaries performances at once debasing to the mind, and productive of suffering to the body, and thereby conveying to the minds of the worshippers the terrible idea that the being whom they worship as God, is one who delights in suffering endured by his followers, instead of delighting in the glorious work of saving his worshippers from sufferings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Therefore, "He that loveth not, knoweth not God; for God is love."

B. FRANKLIN RATTRAY.
December 22d, 1865.

THE BOARD
of the American Baptist Missionary Society, gave the *Examiner*, held a special meeting with the Madison Avenue church, on Wednesday and Thursday of last week, Rev. G. S. Webb, D. D., presiding until the arrival of Dr. Bailey, President of the Board. Twenty-five or thirty members were in attendance, with a number of visiting brethren. The question of receiving the mission in Sweden from the hands of the Publication Society, was decided in the affirmative, and immediate measures will be taken to reinforce and strengthen the mission by the return of Mr. Wiberg, and the appointment of Messrs. R. O. Broady and J. A. Edgren as new missionaries. Adequate arrangements will also be made for the theological instruction of the Swedish pastors. In connection with full deliberation on this subject, the questions of resuscitating the French and African missions, and of establishing new missions in Italy and Syria, were considered. The question of sending the Foreign Secretary as a deputation to the European missions, was also deliberated upon. But all these subjects, except that of occupying Sweden, were after a favorable interchange of views, deferred until the annual meeting, and for further consideration on the part of the Executive Committee. An excellent spirit pervaded the deliberations, and Dr. Ide preached one of his most eloquent sermons on Wednesday evening, portraying, in golden words, the certain triumphs of the Redeemer's Kingdom. On Thursday evening interesting addresses were delivered by Rev. J. B. Thomas, of Brooklyn, J. W. Smith, of Philadelphia, and Messrs. Broady and Waring, the latter being a missionary from Haiti.

MR. SPURGEON'S NEW BOOK.

This remarkable man authorizes Smith & Sheldon, of New York, as his American publishers, to publish a new book recently written by himself, entitled "Morning by Morning, or Daily Readings." The book will be a 12mo., nearly as large as a volume of his sermons, and the author thus writes to his publisher:—"Mr. Sheldon having on former occasions treated me with the highest and most honorable liberality, I hereby authorize him to print my new work, entitled 'Morning by Morning,' which right he will exercise upon terms satisfactory to the author." The copyright of this book, as of most of his others, will be appropriated by Mr. Spurgeon to the support of his theological school, in which he has now, as he says, "ninety-six men to board, lodge, and educate." A wonderful hard-working man is this Mr. Spurgeon.

A GREAT REVIVAL.

is reported by the *Richmond Herald*, as having taken place in that city, so recently the seat of the most bloody conflicts of the present age. The *Herald* says:—
"One of the most gracious revivals of religion which has come within our observation in late years, has recently gladdened the hearts of the people worshipping at Leigh Street Church, Richmond, Va. It seemed as if the very windows of heaven were opened, and that mighty influences might be poured out upon the people. It has been a universal revival, affecting all classes and circumstances in life; all ages and capacities have alike been included. It has come so full so free, so much exceeding the expectations of even the most hopeful Christians, that the people are astonished at the work of the Lord. And it still continues, with large congregations, who meet from time to time with supplication and thanksgiving.
There has been services in the church almost every day in good weather for some three months